

O.

fostering care and attention of the mother *nurtures*. To *nurture* is a physical act; to *cherish* is a mental as well as a physical act: a mother *nurtures* her infant while it is entirely dependent upon her; she *cherishes* her child in her bosom and protects it from every misfortune, or affords consolation in the midst of all its troubles, when it is no longer an infant.

Air, and ye elements, the eldest birth,
Of nature's womb, that in quaternion run
Perpetual circle, multiform; and mix
And *nourish* all things. MILTON.

They suppose mother earth to be a great animal, and to have *nurtured* up her young offspring with conscious tenderness. BENTLEY.
Of thy superfluous brood, she'll *cherish* kind
The alien offspring. SOMERVILLE.

NUMB, BENUMBED, TORPID.

NUMB and BENUMBED come from the Hebrew *num*, to sleep; the former denoting the quality, and the latter the state: there are but few things *numb* by nature; but there may be many things which may be *benumbed*. TORPID, in Latin *torpidus*, from *torpeo*, to languish, is most commonly employed to express the permanent state of being *benumbed*, as in the case of some animals, which lie in a *torpid* state all the winter; or, in the moral sense, to depict the *benumbed* state of the thinking faculty; in this manner we speak of the *torpor* of persons who are *benumbed* by any strong affection, or by any strong external action.

The night, with its silence and darkness, shows the winter in which all the powers of vegetation are *benumbed*. JOHNSON.

There must be a grand spectacle to rouse the imagination, grown *torpid* with the lazy enjoyment of sixty years' security. BURKE.

NUMERAL, NUMERICAL.

NUMERAL, or belonging to number, is applied to a class of words in grammar, as a *numeral* adjective or a *numeral* noun: NUMERICAL, or containing number, is applied to whatever other objects respect number; as a *numerical* difference, where the difference consists between any two numbers, or is expressed by numbers.

God has declared that he will, and therefore can, raise the same *numerical* body at the last day. SOUTH.

OBEDIENT, SUBMISSIVE, OBSEQUIOUS.

OBEDIENT, *v. Dutiful*. SUBMISSIVE denotes the disposition to submit (*v. To yield*). OBSEQUIOUS, in Latin *obsequius*, from *obsequor*, or the intensive *ob* and *sequor*, to follow, signifies following diligently, or with intensity of mind.

One is *obedient* to command, *submissive* to power or the will, *obsequious* to persons. *Obedience* is always taken in a good sense; one ought always to be *obedient* where *obedience* is due: *submission* is relatively good; it may, however, be indifferent or bad: one may be *submissive* from interested motives, or meanness of spirit, which is a base kind of *submission*; but to be *submissive* for conscience' sake is the bounden duty of a Christian: *obsequiousness* is never good; it is an excessive concern about the will of another which has always interest for its end. *Obedience* is a course of conduct conformable either to some specific rule, or the express will of another; *submission* is often a personal act, immediately directed to the individual. We show our *obedience* to the law by avoiding the breach of it; we show our *obedience* to the will of God, or of our parent, by making that will the rule of our life: on the other hand, we show *submission* to the person of the magistrate; we adopt a *submissive* deportment by a downcast look and a bent body. *Obedience* is founded upon principle, and cannot be feigned; *submission* is a partial bending to another, which is easily affected in our outward behavior: the understanding and the heart produce *obedience*; but force, or the necessity of circumstances, give rise to *submission*.

The *obedience* of men is to imitate the *obedience* of angels, and rational beings on earth are to live unto God as rational beings in heaven live unto him. LAW.

Her at his feet, *submissive* in distress,
He thus with peaceful words uprais'd. MILTON.

Obedience and *submission* suppose a restraint on one's own will, in order to bring it into accordance with that of another; but *obsequiousness* is the consulting the will or pleasure of another: we are *obedient* from a sense of right; we are *submissive* from a sense of necessity;

we are *obsequious* from a desire of gaining favor: a love of God is followed by *obedience* to his will; they are coincident sentiments that reciprocally act on each other, so as to serve the cause of virtue: a *submissive* conduct is at the worst an involuntary sacrifice of our independence to our fears or necessities, the evil of which is confined principally to the individual who makes the sacrifice; *obsequiousness* is a voluntary sacrifice of ourselves to others for interested purposes.

What gen'rous Greek, *obedient* to thy word,
Shall form an ambush, or shall lift the sword?
POPE.

In all *submission* and humility
York doth present himself unto your highness.
SHAKESPEARE.

Adore not so the rising son that you forget the
father who raised you to this height, nor be you
so *obsequious* to the father, that you give just
cause to the son to suspect that you neglect him.
BACON.

OBJECT, SUBJECT.

OBJECT, in Latin *objectus*, participle of *objicio*, to lie in the way, signifies the thing that lies in one's way. SUBJECT, in Latin *subjectus*, participle of *subjicio*, to lie under, signifies the thing forming the groundwork.

The *object* puts itself forward; the *subject* is in the background: we notice the *object*; we observe or reflect on the *subject*: *objects* are sensible; the *subject* is altogether intellectual: the eye, the ear, and all the senses, are occupied with the surrounding *objects*; the memory, the judgment, and the imagination, are supplied with *subjects* suitable to the nature of the operations.

Dishonor not your eye
By throwing it on any other *object*.
SHAKESPEARE.
This *subject* for heroic song pleases me.
MILTON.

When *object* is taken for that which is intellectual, it retains a similar signification; it is the thing that presents itself to the mind; it is seen by the mind's eye: the *subject*, on the contrary, is that which must be sought for, and when found it engages the mental powers: hence we say an *object* of consideration, an *object* of delight, an *object* of concern; a *subject* of reflection, a *subject* of mature deliberation, the *subject* of a poem, the *subject* of grief, of lamentation, and the

like. When the mind becomes distracted by too great a multiplicity of *objects*, it can fix itself on no one individual *object* with sufficient steadiness to take a survey of it; in like manner, if a child have too many *objects* set before it, for the exercise of its powers, it will acquire a familiarity with none: such things are not fit *subjects* of discussion.

He whose sublime pursuit is God and truth,
Burns, like some absent and impatient youth,
To join the *object* of his warm desires. JENYNS.

The hymns and odes (of the inspired writers) excel those delivered down to us by the Greeks and Romans, in the poetry as much as in the *subject*. ADDISON.

TO OBJECT, OPPOSE.

To OBJECT (*v. Object*) is to cast in the way, to OPPOSE is to place in the way; there is, therefore, very little original difference, except that casting is a more momentary and sudden proceeding, placing is a more premeditated action; which distinction, at the same time, corresponds with the use of the terms in ordinary life: to *object* to a thing is to propose or start something against it; but to *oppose* it is to set one's self up steadily against it: one *objects* to ordinary matters that require no reflection; one *opposes* matters that call for deliberation, and afford serious reasons for and against: a parent *objects* to his child's learning the classics, or to his running about the streets; he *opposes* his marriage when he thinks the connection or the circumstances not desirable.

About this time, an Archbishop of York *objected* to clerks (recommended to benefices by the Pope), because they were ignorant of English. TYRWHITT.

'Twas of no purpose to *oppose*,
She'd hear to no excuse in prose. SWIFT.

OBJECTION, DIFFICULTY, EXCEPTION.

OBJECTION (*v. Demur*) is here a general term; it comprehends both the DIFFICULTY and the EXCEPTION, which are but species of the *objection*: an *objection* and a *difficulty* are started; an *exception* is made: the *objection* to a thing is in general that which renders it less desirable; but the *difficulty* is that which renders it less practicable; there is an *objection* against every scheme which incurs a serious risk: the want of means

to begin, or resources to carry on a scheme, are serious *difficulties*.

I would not desire what you have written to be omitted, unless I had the merit of removing your *objection*. POPE.

Such passages will then have no more *difficulty* in them than the other frequent predictions of divine vengeance in the writings of the prophets. HORNE.

Objection and *exception* both respect the nature, the moral tendency, or moral consequences of a thing; but an *objection* may be frivolous or serious; an *exception* is something serious: the *objection* is positive; the *exception* is relatively considered; that is, the thing *excepted* from other things, as not good, and consequently *objected* to. *Objections* are made sometimes to proposals for the mere sake of getting rid of an engagement: those who do not wish to give themselves trouble find an easy method of disengaging themselves, by making *objections* to every proposition. We take *exception* at the conduct of others, when we think it not sufficiently respectful.

All these *objections* were overruled, so that I was obliged to comply. GOLDSMITH.

I am sorry you persist to take ill my not accepting your invitation, and to find your *exception* not unmix'd with some suspicion. POPE.

OBLONG, OVAL.

OBLONG, in Latin *oblongus*, from the intensive syllable *ob*, signifies very long, longer than it is broad. OVAL, from the Latin *ovum*, an egg, signifies egg-shaped. The *oval* is a species of the *oblong*: what is *oval* is *oblong*; but what is *oblong* is not always *oval*. *Oblong* is peculiarly applied to figures formed by right lines; that is, all rectangular parallelograms, except squares, are *oblong*; but the *oval* is applied to curvilinear *oblong* figures, as ellipses, which are distinguished from the circle: tables are of tene *oblong* than *oval*; garden beds are as frequently *oval* as they are *oblong*.

OBNOXIOUS, OFFENSIVE.

OBNOXIOUS, from *ob* and *noxius*, signifies either being in the way of what is noxious, or being very noxious or hateful. OFFENSIVE signifies simply apt to give offence or displeasure. The *obnoxious* conveys more than the *offensive*,

implying to receive as well as to give offence; a man may be *obnoxious* to evils as well as *obnoxious* to persons.

In ships of various rates they sail,
Of ensigns various; all alike in this:
All restless, anxious, toss'd with hopes and fears,
In calmest skies; *obnoxious* all to storms. YOUNG.

In the sense of giving offence, *obnoxious* implies as much as hateful, *offensive* little more than displeasing: a man is *obnoxious* to a party, whose interests or principles he is opposed to; he may be *offensive* to an individual merely on account of his manners or any particular actions. Men are *obnoxious* only to their fellow-creatures, but they may be *offensive* though not *obnoxious* to their Maker.

I must have leave to be grateful to any one who serves me, let him be ever so *obnoxious* to any party. POPE.

Since no man can do ill with a good conscience, the consolation which we therein seem to find is but a mere deceitful pleasure of ourselves in error, which must needs turn to our greater grief, if that which we do to please God must be for the manifold defects therein *offensive* unto him. BEVERIDGE.

Persons only are *obnoxious* to others, things as well as persons are *offensive*; dust is *offensive* to the eye; sounds are *offensive* to the ear; advice, or even one's own thoughts, may be *offensive* to the mind.

The understanding is often drawn by the will and the affections from fixing its contemplation on an *offensive* truth. SOUTH.

OBSERVATION, OBSERVANCE.

THESE terms derive their use from the different significations of the verb: OBSERVATION is the act of observing objects with the view to examine them (*v. To notice*); OBSERVANCE is the act of observing in the sense of keeping or holding sacred (*v. To keep*). From a minute *observation* of the human body, anatomists have discovered the circulation of the blood, and the source of all the humors; by a strict *observance* of truth and justice, a man acquires the title of an upright man.

The pride which, under the check of public *observation*, would have been only vented among domestics, becomes, in a country baronet, the torment of a province. JOHNSON.

You must not fail to behave yourself toward my Lady Clare, your grandmother, with all duty and *observance*. EARL STAFFORD.

TO OBSERVE, WATCH.

OBSERVE, *v. To notice*. WATCH, *v. To guard*.

These terms agree in expressing the act of looking at an object; but to *observe* is not to look after so strictly as is implied by to *watch*; a general *observes* the motions of an enemy when they are in no particular state of activity; he *watches* the motions of an enemy when they are in a state of commotion; we *observe* a thing in order to draw an inference from it: we *watch* anything in order to discover what may happen: we *observe* with coolness; we *watch* with eagerness: we *observe* carefully; we *watch* narrowly: the conduct of mankind in general is *observed*; the conduct of suspicious individuals is *watched*.

Nor must the ploughman less *observe* the skies. DRYDEN.

For thou know'st
What hath been warn'd us, what malicious foe
Watches, no doubt, with greedy hope to find,
His wish and best advantage, us asunder. MILTON.

OBSTINATE, CONTUMACIOUS, STUBBORN, HEADSTRONG, HEADY.

OBSTINATE, in Latin *obstinatus*, participle of *obstinere*, from *ob* and *stinere*, *sto* or *sisto*, signifies standing in the way of another. CONTUMACIOUS, *v. Contumacy*. STUBBORN, or *stout-born*, signifies stiff or immovable by nature. HEADSTRONG signifies strong in the head or the mind; and HEADY, full of one's own head.

Obstinacy is a habit of the mind; *contumacy* is either a particular state of feeling or a mode of action; *obstinacy* consists in an attachment to one's own mode of acting; *contumacy* consists in a swelling contempt of others: the *obstinate* man adheres tenaciously to his own ways, and opposes reason to reason; the *contumacious* man disputes the right of another to control his actions, and opposes force to force. *Obstinacy* interferes with a man's private conduct, and makes him blind to right reason; *contumacy* is a crime against lawful authority; the *contumacious* man sets himself against his superiors: when young people are *obstinate* they are bad subjects of education; when grown people are *contumacious* they are troublesome subjects to the king.

But man we find the only creature,
Who, led by folly, combats nature;
Who, when she loudly cries forbear,
With *obstinacy* fixes there. SWIFT.

When an offender is cited to appear in any ecclesiastical court, and he neglects to do it, he is pronounced *contumacious*. BEVERIDGE.

The *stubborn* and the *headstrong* are species of the *obstinate*: the former lies altogether in the perversion of the will; the latter in the perversion of the judgment: the *stubborn* person wills what he wills; the *headstrong* person thinks what he thinks. *Stubbornness* is mostly inherent in a person's nature; a *headstrong* temper is commonly associated with violence and impetuosity of character. *Obstinacy* discovers itself in persons of all ages and stations; a *stubborn* and *headstrong* disposition betrays itself mostly in those who are bound to conform to the will of another. *Heady* may be said of any who are full of conceit and bent upon following it.

From whence he brought them to these salvage parts,
And with science mollified their *stubborn* hearts. SPENSER.

We, blindly by our *headstrong* passions led,
Are hot for action. DRYDEN.
Heady confidence promises victory without contest. JOHNSON.

OCCASION, OPPORTUNITY.

OCCASION, in Latin *ocasio*, from *obcasio*, or *ob* and *cado*, signifies that which falls in the way so as to produce some change. OPPORTUNITY, in Latin *opportunitas*, from *opportunus*, fit, signifies the thing that happens fit for the purpose.

These terms are applied to the events of life; but the *occasion* is that which determines our conduct, and leaves us no choice; it amounts to a degree of necessity: the *opportunity* is that which invites to action; it tempts us to embrace the moment for taking the step. We do things, therefore, as the *occasion* requires, or as the *opportunity* offers. There are many *occasions* on which a man is called upon to uphold his opinions. There are but few *opportunities* for men in general to distinguish themselves.

Waller preserved and won his life from those who were most resolved to take it, and in an *occasion* in which he ought to have been ambitious to have lost it (to lose it). CLARENDON.

Every man is obliged by the Supreme Maker of the universe to improve all the *opportunities* of good which are afforded him. JOHNSON.

OCCASION, NECESSITY.

OCCASION (*v. Occasion*) includes, NECESSITY (*v. Necessity*) excludes, the idea of choice or alternative. We are regulated by the *occasion*, and can exercise our own discretion; we yield or submit to the *necessity*, without even the exercise of the will. On the death of a relative we have *occasion* to go into mourning, if we will not offer an affront to the family; but there is no express *necessity*: in case of an attack on our persons, there is a *necessity* of self-defence for the preservation of life.

God hath put us into an imperfect state, where we have perpetual *occasion* of each other's assistance. SWIFT.

Where *necessity* ends curiosity begins. JOHNSON.

OCCASIONAL, CASUAL.

THESE are both opposed to what is fixed or stated; but OCCASIONAL carries with it more the idea of unfrequency, and CASUAL that of unfixeness, or the absence of all design. A minister is termed an *occasional* preacher who preaches only on certain *occasions*; his preaching at a particular place or a certain day may be *casual*. Our acts of charity may be *occasional*; but they ought not to be *casual*.

The beneficence of the Roman emperors and consuls was merely *occasional*. JOHNSON.

What wonder if so near Looks intervene, and smiles, or objects new, *Casual* discourse draws on. MILTON.

OCCUPANCY, OCCUPATION,

ARE words which derive their meaning from the different acceptations of the primitive verb *occupy*: the former being used to express the state of holding or possessing any object; the latter to express the act of taking possession of, or the state of being in possession. He who has the *occupancy* of land enjoys the fruits of it: the *occupation* of a country by force of arms is of little avail, unless one has an adequate force to maintain one's ground. Both words are employed in regard to houses and lands, but when the term *occupation* is taken in the

sense of a business, it is sufficiently distinguished to need no illustration.

As *occupancy* gave the right to the temporary use of the soil; so it is agreed on all hands, that *occupancy* gave also the original right to the permanent property in the substance of the earth itself. BLACKSTONE.

Of late years a great compass bath yielded but small profit, and this only through idle and negligent *occupation* of such as manured and had the same in occupying. HOLINGSHEAD.

ODD, UNEVEN.

ODD, in Swedish *udde*, connected with the Dutch *oed*, and German *ode*, empty, deserted, signifying something wanted to match, seems to be a mode of the UNEVEN; both are opposed to the even, but *odd* is only said of that which has no fellow; the *uneven* is said of that which does not square or come to an even point: of numbers we say that they are either *odd* or *uneven*; but of gloves, shoes, and everything which is made to correspond, we say that they are *odd*, when they are single; but that they are *uneven* when they are both different: in like manner a plank is *uneven* which has an unequal surface, or disproportionate dimensions; but a piece of wood is *odd* which will not match nor suit with any other piece.

This is the third time: I hope good-luck lies in *odd* numbers. SHAKESPEARE.

These high hills, and rough, *uneven* ways, Draw out our miles, and make them wearisome. SHAKESPEARE.

ECONOMICAL, SAVING, SPARING, THRIFTY, PENURIOUS, NIGGARDLY.

THE idea of not spending is common to all these terms: but ECONOMICAL (*v. Economy*) signifies not spending unnecessarily or unwisely. SAVING is keeping and laying by with care; SPARING is keeping out of that which ought to be spent; THRIFTY or THRIVING is accumulating by means of *saving*; PENURIOUS is suffering as from *penury* by means of *saving*; NIGGARDLY, after the manner of a *niggard*, nigh or close person, is not spending or letting go, but in the smallest possible quantities. To be *economical* is a virtue in those who have but narrow means; all the other epithets, however, are employed in a sense more or less unfavorable; he who is *saving* when young will be avaricious

when old; he who is *sparing* will generally be *sparing* out of the comforts of others; he who is *thrifty* commonly adds the desire of getting with that of *saving*; he who is *penurious* wants nothing to make him a complete miser; he who is *niggardly* in his dealings will be mostly avaricious in his character.

I cannot fancy that a shopkeeper's wife in Cheapside has a greater tenderness for the fortune of her husband than a citizen's wife in Paris, or that Miss in a boarding-school is more an *economist* in dress than Mademoiselle in a nunnery. GOLDSMITH.

I may say of fame as Falstaff did of honor, "If it comes it comes unlook'd for, and there is an end on't." I am content with a bare *saving* game. POPE.

Youth is not rich, in time it may be poor, Part with it, as with money, *sparing*. YOUNG.

Nothing is *penuriously* imparted, of which a more liberal distribution would increase real felicity. JOHNSON.

Who by resolves and vows engag'd does stand, For days that yet belong to fate, Does, like an *unthrifty*, mortgage his estate Before it falls into his hands. COWLEY.

No *niggard* nature; men are prodigals. YOUNG.

ECONOMY, FRUGALITY, PARSIMONY.

ECONOMY, from the Greek *oikonomia*, implies management. FRUGALITY, from the Latin *fruges*, fruits, implies temperance. PARSIMONY (*v. Avaricious*) implies simply forbearing to spend, which is in fact the common idea included in these terms; but the *economical* man spares expense according to circumstances; he adapts his expenditure to his means, and renders it by contrivance as effectual to his purpose as possible: the *frugal* man spares expense on himself or on his indulgences; he may, however, be liberal to others while he is *frugal* toward himself: the *parsimonious* man saves from himself as well as others; he has no other object than saving. By *economy*, a man may make a limited income turn to the best account for himself and his family; by *frugality* he may with a limited income be enabled to lay by money; by *parsimony* he may be enabled to accumulate great sums out of a narrow income: hence it is that we recommend a plan for being *economical*; we recommend a diet for being *frugal*; we condemn a habit or a character for being *parsimonious*.

Your *economy*, I suppose, begins now to be settled; your expenses are adjusted to your revenue. JOHNSON.

I accept of your invitation to supper, but I must make this agreement beforehand, that you dismiss me soon, and treat me *frugally*. MELMOTH'S LETTERS OF PLINY.

War and *economy* are things not easily reconciled, and the attempt or leaning toward *parsimony* in such a state may be the worst *economy* in the world. BURKE.

ECONOMY, MANAGEMENT.

ECONOMY (*v. Economy*) has a more comprehensive meaning than MANAGEMENT; for it includes the system of science and of legislation as well as that of domestic arrangements: as the *economy* of agriculture; the internal *economy* of a government; political, civil, or religious *economy*; or the *economy* of one's household. *Management*, on the contrary, is an action that is very seldom abstracted from its agent, and is always taken in a partial sense, namely, as a part of *economy*. The internal *economy* of a family depends principally on the prudent *management* of the female: the *economy* of every well-regulated community requires that all the members should keep their station, and preserve a strict subordination; the *management* of particular branches of this *economy* should belong to particular individuals.

Oh spare this waste of being half divine, And vindicate th' *economy* of Heav'n. YOUNG.

What incident can show more *management* and address in the poet (Milton), than this of Samson's refusing the summons of the idolaters, and obeying the visitation of God's spirit? CUMBERLAND.

OFFENCE, TRESPASS, TRANSGRESSION, MISDEMEANOR, MISDEED, AFFRONT.

OFFENCE is here the general term, signifying merely the act that *offends* (*v. To displease*), or runs counter to something else.

Offence is properly indefinite; it merely implies an object without the least signification of the nature of the object; TRESPASS and TRANSGRESSION have a positive reference to an object *trespassed* upon or *transgressed*; *trespass* is contracted from *trans* and *pass*, that is, a passing beyond; and *transgress*, from *trans* and *gressus*, a going beyond. The *offence*, therefore, which constitutes a *trespass* arises out of the

laws of property; a passing over or treading upon the property of another is a *trespass*: the *offence* which constitutes a *transgression* flows out of the laws of society in general, which fix the boundaries of right and wrong: whoever, therefore, goes beyond or breaks through these bounds is guilty of a *transgression*. The *trespass* is a species of *offence* which peculiarly applies to the land or premises of individuals; *transgression* is a species of moral as well as political evil. Hunters are apt to commit *trespasses* in the eagerness of their pursuit; the passions of men are perpetually misleading them and causing them to commit various *transgressions*; the term *trespass* is sometimes employed improperly as respects time and other objects; *transgression* is always used in one uniform sense as respects rule and law; we *trespass* upon the time or patience of another; we *transgress* the moral or civil law.

Slight provocations and frivolous *offences* are the most frequent causes of disquiet. BLAIR.

Forgive the barbarous *trespass* of my tongue.

OTWAY.

To whom with stern regard thus Gabriel spake:
Why hast thou, Satan, broke the bounds pre-
scrib'd

To thy *transgressions*? MILTON.

An *offence* is either public or private; a *MISDEMEANOR* is properly a private *offence*, although improperly applied for an *offence* against public law (*v. Crime*); for it signifies a wrong *demeanor* or an *offence* in one's *demeanor* against propriety; a *MISDEED* is always private, it signifies a wrong *deed*, or a *deed* which *offends* against one's duty. Riotous and disorderly behavior in company are serious *misdemeanors*; every act of drunkenness, lying, fraud, or immorality of every kind, are *misdeds*.

Smaller faults in violation of a public law are comprised under the name of *misdemeanor*.

BLACKSTONE.

Fierce famine is your lot, for this *misdced*,
Reduc'd to grind the plates on which you feed.

DRYDEN.

An *offence* is that which affects persons or principles, communities or individuals, and is committed either directly or indirectly against the person; an *AFFRONT* is altogether personal, and is directly brought to bear against the front of some particular person; it is an *offence* against

another to speak disrespectfully of him in his absence; it is an *affront* to push past him with violence and rudeness. In this sense, whatever *offence* is committed against our Maker in our direct communications with him by prayer or worship, is properly an *affront*; and whatever *offends* him indirectly, may also be denominated an *affront*, as far as his will is opposed and his laws violated.

God may some time or other think it the concern of his justice and providence too to revenge the *affronts* put upon the laws of man. SOUTH.

OFFENDER, DELINQUENT.

THE OFFENDER (*v. To displease*) is he who *offends* in anything, either by commission or omission; the *DELINQUENT*, from *delinquo*, to fail, signifies properly he who fails by omission, but it is extended to signify failing by the violation of a law. Those who go into a wrong place are *offenders*; those who stay away when they ought to go are *delinquents*: there are many *offenders* against the Sabbath who commit violent and open breaches of decorum; there are still more *delinquents* who never attend a public place of worship.

When any *offender* is presented into any of the ecclesiastical courts he is cited to appear there.

BEVERIDGE.

But on those judges lies a heavy curse,
That measure crimes by the *delinquent's* purse.

BROWNE.

OFFENDING, OFFENSIVE.

OFFENDING signifies either actually *offending* or calculated to *offend* (*v. To displease*); *OFFENSIVE* signifies calculated to *offend* at all times; a person may be *offending* in his manners to a particular individual, or use an *offending* expression on a particular occasion without any imputation on his character; but if his manners are *offensive*, it reflects both on his temper and education.

And tho' th' *offending* part felt mortal pain,
Th' immortal part its knowledge did retain.

DENHAM.

Gentleness corrects whatever is *offensive* in our manners.

BLAIR.

TO OFFER, BID, TENDER, PROPOSE.

OFFER (*v. To give*) is employed for that which is literally transferable, or for that which is indirectly communicable: *BID*

(*v. To ask*) and *TENDER*, like the word *tend*, from *tendo*, to stretch, signifying to stretch forth by way of *offering*, belong to *offer* in the first sense. *PROPOSE*, in Latin *proposui*, perfect of *propono*, to place or set before, likewise characterizes a mode of *offering*, and belongs to *offer* in the latter sense. *To offer* is a voluntary and discretionary act; an *offer* may be accepted or rejected at pleasure; to *bid* and *tender* are specific modes of *offering* which depend on circumstances: one *bids* with the hope of its being accepted; one *tenders* from a prudential motive, and in order to serve specific purposes. We *offer* money to a poor person, it is an act of charity or good-nature; we *bid* a price for the purchase of a house, it is a commercial dealing subject to the rules of commerce; we *tender* a sum of money by way of payment, it is a matter of discretion in order to fulfil an obligation. By the same rule one *offers* a person the use of one's horse; one *bids* a sum at an auction; one *tenders* one's services to the government.

Nor, shouldst thou *offer* all thy little store,
Will rich Iolas yield, but *offer* more. DRYDEN.

To give interest a share in friendship, is to sell it by inch of candle; he that *bids* most shall have it, and when it is mercenary, there is no depending on it.

COLLIER.

Aulus Gellius tells a story of one Lucius Neratius, who made it his diversion to give a blow to whomsoever he pleased, and then *tender* them the legal forfeiture.

BLACKSTONE.

To offer and *propose* are both employed in matters of practice or speculation; but the former is a less definite and decisive act than the latter; we *offer* an opinion by way of promoting a discussion; we *propose* a plan for the deliberation of others. Sentiments which differ widely from the major part of those present ought to be *offered* with modesty and caution; we should not *propose* to another what we should be unwilling to do ourselves. We commonly *offer* by way of obliging; we commonly *propose* by way of arranging or accommodating. It is an act of puerility to *offer* to do more than one is enabled to perform; it does not evince a sincere disposition for peace to *propose* such terms as we know cannot be accepted.

Our author *offers* no reasons. LOCKE.

We *propose* measures for securing to the young the possession of pleasure (by connecting with it religion). BLAIR.

OFFERING, OBLATION.

OFFERING, from *offer*, and *OBLATION*, from *oblatio* and *oblatus*, or *oblatus*, come both from *offero* (*v. To offer*): the former is, however, a term of much more general and familiar use than the latter. *Offerings* are both moral and religious; *oblation* is religious only; the money which is put into the sacramental plate is an *offering*; the consecrated bread and wine at the sacrament is an *oblation*. The *offering* in a religious sense is whatever one *offers* as a gift by way of reverence to a superior; the *oblation* is the *offering* which is accompanied with some particular ceremony. The wise men made an *offering* to our Saviour, but not properly an *oblation*; the Jewish sacrifices, as in general all religious sacrifices, were in the proper sense *oblations*.

The winds to heav'n the curling vapors bore,
Ungrateful *offring* to th' immortal pow'rs,
Whose wrath hung heavy o'er the Trojan tow'rs.

POPE.

Ye mighty princes, your *oblations* bring,
And pay due honors to your awful king. PITT.

OFFICE, PLACE, CHARGE, FUNCTION.

OFFICE, in Latin *officium*, from *officio* or *officio*, signifies either the duty performed or the situation in which the duty is performed. *PLACE* comprehends no idea of duty, for there may be sinecure *places* which are only nominal *offices*, and designate merely a relationship with the government: every *office*, therefore, of a public nature is in reality a *place*, yet every *place* is not an *office*. The *place* of secretary of state is likewise an *office*, but that of ranger of a park is a *place* only, and not always an *office*. An *office* is held; a *place* is filled: the *office* is given or intrusted to a person; the *place* is granted or conferred: the *office* reposes a confidence, and imposes a responsibility; the *place* gives credit and influence: the *office* is bestowed on a man from his qualification; the *place* is granted to him by favor or as a reward for past services; the *office* is more or less honorable; the *place* is more or less profitable.

You have contriv'd to take
From Rome all season'd *office*, and to wind
Yourself into a power tyrannical. SHAKESPEARE.

When rogues like these (a sparrow cries)
To honors and employments rise,
I court no favor, ask no place.

GAY.

In an extended application of the terms *office* and *place*, the latter has a much lower signification than that of the former, since the *office* is always connected with the State, or is something responsible; but the *place* may be a *place* for menial labor: the *offices* are multiplied in time of war; the *places* for domestic service are more numerous in a state of peace and prosperity. The *office* is frequently taken not with any reference to the *place* occupied, but simply to the thing done; this brings it nearer in signification to the term CHARGE (*v. Care*). An *office* imposes a task, or some performance: a *charge* imposes a responsibility; we have always something to do in an *office*, always something to look after in a *charge*; the *office* is either public or private, the *charge* is always of a private and personal nature: a person performs the *office* of a magistrate, or of a minister; he undertakes the *charge* of instructing youth, or of being a guardian, or of conveying a person's property from one place to another.

'Tis all men's *office* to speak patience
To those that wring under the load of sorrow.

SHAKESPEARE.

Denham was made governor of Farnham Castle for the king, but he soon resigned that *charge* and retreated to Oxford.

JOHNSON.

The *office* is that which is assigned by another; FUNCTION is properly the act of discharging or completing an *office* or business, from *fungor*, viz., *finem* and *ago*, to put an end to or bring to a conclusion; it is extended in its acceptation to the *office* itself or the thing done. The *office*, therefore, in its strict sense is performed only by conscious or intelligent agents, who act according to their instructions; the *function*, on the other hand, is an operation either of unconscious or of conscious agents acting according to a given rule. The *office* of a herald is to proclaim public events or to communicate circumstances from one public body to another: a minister performs his *functions*, or the body performs its *functions*.

The ministry is not now bound to any one tribe, now none is excluded from that *function*, of any degree, state, or calling.

WHITGIFT.

The word *office* is sometimes employed in the same application by the personification of nature, which assigns an *office* to the ear, to the tongue, to the eye, and the like. In this case the word *office* is applied to what is occasional or partial; *function* to that which is habitual and essential. When the frame becomes overpowered by a sudden shock, the tongue will frequently refuse to perform its *office*; when the animal *functions* are impeded for a length of time, the vital power ceases to exist.

Nature within me seems,
In all her *functions*, weary of herself.

MILTON.

The two *offices* of memory are collection and distribution.

JOHNSON.

OFFSPRING, PROGENY, ISSUE.

OFFSPRING is that which springs off or from; PROGENY that which is brought forth or out of; ISSUE that which *issues* or proceeds from; and all in relation to the family or generation of the human species. *Offspring* is a familiar term applicable to one or many children; *progeny* is employed only as a collective noun for a number; *issue* is used in an indefinite manner without particular regard to number. When we speak of the children themselves we denominate them the *offspring*; when we speak of the parents, we denominate the children their *progeny*. A child is said to be the only *offspring* of his parents, or he is said to be the *offspring* of low parents; a man is said to have a numerous or a healthy *progeny*, or to leave his *progeny* in circumstances of honor and prosperity. The *issue* is said only in regard to a man that is deceased: he dies with male or female *issue*, with or without *issue*; his property descends to his male *issue* in a direct line.

The same cause that has drawn the hatred of God and man upon the father of liars may justly entail it upon his *offspring* too.

SOUTH.

The base, degenerate iron *offspring* ends,
A golden *progeny* from Heaven descends.

DRYDEN.

Next him King Leyr, in happy place long reigned,
But had no *issue* male him to succeed.

SPENCER.

OFTEN, FREQUENTLY.

OFTEN, or its contracted form *oft*, is in all probability connected with the

Greek *αψ*, again, and signifies properly repetition of action. FREQUENTLY, from *frequent*, crowded or numerous, respects a plurality or number of objects.

An ignorant man *often* uses a word without knowing what it means; ignorant people *frequently* mistake the meaning of the words they hear. A person goes out very *often* in the course of a week; he has *frequently* six or seven persons to visit him in the course of that time. By doing a thing *often* it becomes habitual: we *frequently* meet the same persons in the route which we *often* take.

Often from the careless back
Of herds and flocks a thousand tugging bills
Pluck hair and wool.

THOMSON.

Here *frequent* at the visionary hour,
When musing midnight reigns or silent noon,
Angelic harps are in full concert heard.

THOMSON.

OLD, ANCIENT, ANTIQUE, ANTIQUATED, OLD-FASHIONED, OBSOLETE.

OLD, in German *alt*, low German *old*, etc., is connected with the Greek *εωλος*, of yesterday. ANCIENT, in French *ancien*, and ANTIQUE, ANTIQUATED, all come from the Latin *antiquus*, and *antea*, before, signifying in general before our time. OLD-FASHIONED signifies after an *old fashion*. OBSOLETE, in Latin *obsoletus*, participle of *obsoleo*, signifies literally out of use.

Old respects what has long existed and still exists; *ancient* what existed at a distant period, but does not necessarily exist at present; *antique*, that which has been long *ancient*, and of which there remain but faint traces: *antiquated*, *old-fashioned*, and *obsolete* that which has ceased to be any longer used or esteemed. A *fashion* is *old* when it has been long in use; a custom is *ancient* when its use has long been passed; a bust or statue is *antique* when the model of it only remains; a person is *antiquated* whose appearance is grown out of date; manners which are gone quite out of *fashion* are *old-fashioned*; a word or custom is *obsolete* which is grown out of use.

The *old* is opposed to the new; some things are the worse for being *old*, other things are the better. *Ancient* and *antique* are opposed to modern: all things are valued the more for being *ancient* or

antique; hence we esteem the writings of the *ancients* above those of the moderns. The *antiquated* is opposed to the customary and established; it is that which we cannot like, because we cannot esteem it: the *old-fashioned* is opposed to the fashionable: there is much in the *old-fashioned* to like and esteem; there is much that is ridiculous in the fashionable: the *obsolete* is opposed to the current; the *obsolete* may be good; the current may be vulgar and mean.

The Venetians are tenacious of *old* laws and customs to their great prejudice.

ADDISON.

But sev'n wise men the *ancient* world did know,
We scarce know sev'n who think themselves not so.

DENHAM.

Under an oak whose *antique* root peeps out
Under the brook that bravils along this wood,
A poor sequester'd stag,
That from the hunters' aim had ta'en a hurt,
Did come to languish.

SHAKESPEARE.

The swords in the arsenal of Venice are *old-fashioned* and unwieldy.

ADDISON.

Whoever thinks it necessary to regulate his conversation by *antiquated* rules, will be rather despised for his futility, than caressed for his politeness.

JOHNSON.

Obsolete words may be laudably revised when they are more sounding or more significant than those in practice.

DRYDEN.

OMEN, PROGNOSTIC, PRESAGE.

ALL these terms express some token or sign of what is to come. OMEN, in Latin *omen*, probably comes from the Greek *οιομαι*, to think, because it is what gives rise to much conjecture. PROGNOSTIC, in Greek *προγνωστικον*, from *προγνωσκω*, to know before, signifies the sign by which one judges a thing beforehand, because a *prognostic* is rather a deduction by the use of the understanding. PRESAGE, *v. Augur*.

The *omen* and *prognostic* are both drawn from external objects; the *presage* is drawn from one's own feelings. The *omen* is drawn from objects that have no necessary connection with the thing they are made to represent; it is the fruit of the imagination, and rests on superstition: the *prognostic*, on the contrary, is a sign which partakes in some degree of the quality of the thing denoted. *Omens* were drawn by the heathens from the flight of birds, or the entrails of beasts—"Aves dant omnia diva," TIBULLUS—and often from different inci-

dents; thus Ulysses, when landed on his native island, prayed to Jupiter that he would give him a double sign, by which he might know that he should be permitted to slay the suitors of his wife; and when he heard the thunder, and saw a maiden supplicating the gods in the temple, he took these for *omens* that he should immediately proceed to put in execution his design. *Prognostics* are discovered only by an acquaintance with the objects in which they exist, as the *prognostics* of a mortal disease are known to none so well as the physician; the *prognostics* of a storm or tempest are best known to the mariner.

A signal *omen* stopp'd the passing host. POPE.
Though your *prognostics* run too fast,
They must be verified at last. SWIFT.

In an extended sense, the word *omen* is also applied to objects which serve as a sign, so as to enable a person to draw a rational inference, which brings it nearer in sense to the *prognostic* and *presage*; but the *omen* may be said of that which is either good or bad; the *prognostic* and *presage*, when it expresses a sentiment, mostly of that which is unfavorable. It is an *omen* of our success, if we find those of whom we have to ask a favor in a good-humor; the spirit of discontent which pervades the countenances and discourse of a people is a *prognostic* of some popular commotion. The imagination is often filled with strange *presages*.

Hammond would steal from his fellows into places of privacy, there to say his prayers; *omens* of his future pacific temper and eminent devotion. FEEL.

Careful observers
By sure *prognostics* may foretell a shower. SWIFT.

I know but one way of fortifying my soul against these gloomy *presages*, that is, by securing to myself the protection of that Being who disposes of events. ADDISON.

When *presage* is taken for the outward sign, it is understood favorably, or in an indifferent sense.

Our's joy fill'd, and shout
Presage of victory. MILTON.

ONE, SINGLE, ONLY.

UNITY is the common idea of all these terms; and at the same time the whole signification of ONE, which is opposed to none; SINGLE, in Latin *singulus*, each or

one by itself, probably contracted from *sine angulo*, without an angle, because what is entirely by itself cannot form an angle, signifies that *one* which is abstracted from others, and is particularly opposed to two, or a double which may form a pair; ONLY, contracted from *only*, signifying in the form of unity, is employed for that of which there is no more. A person has *one* child, is a positive expression that bespeaks its own meaning: a person has a *single* child conveys the idea that there ought to be or might be more, that more was expected, or that once there were more: a person has an *only* child implies that he never had more.

For shame, Rutilians, can you bear the sight,
Of *one* exposed for all, in *single* fight? DRYDEN.

Homely but wholesome roots
My daily food, and water from the nearest spring
My *only* drink. FILMER.

ONWARD, FORWARD, PROGRESSIVE.

ONWARD is taken in the literal sense of going nearer to an object: FORWARD is taken in the sense of going from an object, or going farther in the line before one: PROGRESSIVE has the sense of going gradually, or step by step, before one. A person goes *onward* who does not stand still; he goes *forward* who does not recede; he goes *progressively* who goes *forward* at certain intervals. *Onward* is taken only in the proper acceptance of travelling; the traveller who has lost his way feels it necessary to go *onward* with the hope of arriving at some point; *forward* is employed in the improper as well as the proper application; a traveller goes *forward* in order to reach his point of destination as quickly as possible; a learner uses his utmost endeavors in order to get *forward* in his learning: *progressively* is employed only in the improper application to what requires time and labor in order to bring it to a conclusion; every man goes on *progressively* in his art, until he arrives at the point of perfection attainable by him.

Remote, unfriended, melancholy, slow,
Or by the lazy Scheld, or wandering Po,
Or *onward* where the rude Carinthian boor,
Against the houseless stranger shuts the door,
Where'er I roam, whatever realms to see,
My heart untravell'd fondly turns to thee. GOLDSMITH.

Harbord, the chairman, was much blamed for his rashness; he said the duty of the chair was always to set things *forward*. BURNET.
Reason *progressive*, instinct is complete. YOUNG.

OPAQUE, DARK.

OPAQUE, in Latin *opacus*, comes from *ops*, the earth, because the earth is the darkest of all bodies; the word *opaque* is to DARK as the species to the genus, for it expresses that species of *darkness* which is inherent in solid bodies, in distinction from those which emit light from themselves, or admit of light into themselves; it is therefore employed scientifically for the more vulgar and familiar term *dark*. On this ground the earth is termed an *opaque* body in distinction from the sun, moon, or other luminous bodies: any solid substance, as a tree or a stone, is an *opaque* body, in distinction from glass, which is a clear or transparent body.

But all sunshine, as when his beams at noon,
Culminate from th' equator as they now
Shot upward still, whence no way round
Shadow from body *opaque* can fall. MILTON.

OPENING, APERTURE, CAVITY.

OPENING signifies in general any place left *open* without defining any circumstances; the APERTURE is generally a specific kind of *opening* which is considered scientifically: there are *openings* in a wood when the trees are partly cut away; *openings* in the streets by the removal of houses; or *openings* in a fence that has been broken down; but anatomists speak of *apertures* in the skull or in the heart, and the naturalist describes the *apertures* in the nests of bees, ants, beavers, and the like; the *opening* or *aperture* is the commencement of an enclosure; the CAVITY is the whole enclosure: hence they are frequently as a part to the whole: many animals make a *cavity* in the earth for their nest with only a small *aperture* for their egress and ingress.

The scented dew
Betrays her early labyrinth, and deep
In scattered sullen *openings*, far behind,
With every breeze she hears the coming storm. THOMSON.

In less than a minute he had thrust his little person through the *aperture*, and again and again perches upon his neighbor's cage. COWPER.

In the centre of every floor, from top to bot-

tom, is the chief room, of no great extent, round which there are narrow *cavities* or recesses. JOHNSON.

OPINIATED OR OPINIATIVE, CONCEITED, EGOISTICAL.

A FONDNESS for one's opinion bespeaks the OPINIATED man; a fond conceit of one's self bespeaks the CONCEITED man: a fond attachment to himself bespeaks the EGOISTICAL man: a liking for one's self or one's own is evidently the common idea that runs through these terms; they differ in the mode and in the object.

An *opiniated* man is not only fond of his own *opinion*, but full of his own *opinion*; he has an *opinion* on everything, which is the best possible *opinion*, and is therefore delivered freely to every one, that they may profit in forming their own *opinions*. A *conceited* man has a *conceit* or an idle fond *opinion* of his own talent; it is not only high in competition with others, but it is so high as to be set above others. The *conceited* man does not want to follow the ordinary means of acquiring knowledge: his *conceit* suggests to him that his talent will supply labor, application, reading, and study, and every other contrivance which men have commonly employed for their improvement; he sees by intuition what another learns by experience and observation; he knows in a day what others want years to acquire; he learns of himself what others are contented to get by means of instruction. The *egoistical* man makes himself the darling theme of his own contemplation; he admires and loves himself to that degree that he can talk and think of nothing else; his children, his house, his garden, his rooms, and the like, are the incessant theme of his conversation, and become invaluable from the mere circumstance of belonging to him. An *opiniated* man is the most unfit for conversation, which only affords pleasure by an alternate and equable communication of sentiment. A *conceited* man is the most unfit for co-operation, where a junction of talent and effort is essential to bring things to a conclusion; an *egoistical* man is the most unfit to be a companion or friend, for he does not know how to value or like anything out of himself.

Down was he cast from all his greatness, as it is pity but all such politic *opiniatōrs* should.

SOUTH.

No great measure at a very difficult crisis can be pursued which is not attended with some mischief: none but *conceited* pretenders in public business hold any other language.

BURKE.

To show their particular aversion to speaking in the first person, the gentlemen of Port Royal branded this form of writing with the name of *egotism*.

ADDISON.

OPINION, SENTIMENT, NOTION.

OPINION, in Latin *opinio*, from *opinor*, and the Greek *επινοω*, to think or judge, is the work of the head. SENTIMENT, from *sentio*, to feel, is the work of the heart. NOTION, in Latin *notio*, from *nosco*, to know, is a simple operation of the thinking faculty.

We form *opinions*, we have *sentiments*: we get *notions*. *Opinions* are formed on speculative matters; they are the result of reading, experience, and reflection: *sentiments* are entertained on matters of practice; they are the consequence of habits and circumstances: *notions* are gathered upon sensible objects, and arise out of the casualties of hearing and seeing. One forms *opinions* on religion, as respects its doctrines; one has *sentiments* on religion as respects its practice and its precepts. The heathens formed *opinions* respecting the immortality of the soul, but they amounted to nothing more than *opinions*. Christians entertain *sentiments* of reverence toward God as their creator, and of dependence upon him as their preserver.

No, cousin (said Henry IV. when charged by the Duke of Bouillon with having changed his religion), I have changed no religion, but an *opinion*.

HOWELL.

There are never great numbers in any nation who can raise a pleasing discourse from their own stock of *sentiments* and images.

JOHNSON.

Opinions are more liable to error than *sentiments*. The *opinion* often springs from the imagination, and in all cases is but an inference or deduction which falls short of certain knowledge: *opinions*, therefore, as individual *opinions*, are mostly false; *sentiments*, on the other hand, depend upon the moral constitution or habits; they may, therefore, be good or bad according to the character or temper of the person. *Notions* are still more liable to error than either;

they are the immatured decisions of the uninformed mind on the appearances of things. The difference of *opinion* among men, on the most important questions of human life, is a sufficient evidence that the mind of man is very easily led astray in matters of *opinion*: whatever difference of *opinion* there may be among Christians, there is but one *sentiment* of love and good-will among those who follow the example of Christ, rather than their own passions: the *notions* of a Deity are so imperfect among savages in general, that they seem to amount to little more than an indistinct idea of some superior invisible agent.

Time wears out the fictions of *opinion*, and doth by degrees discover and unmask that fallacy of ungrounded persuasions, but confirms the dictates and *sentiments* of nature.

WILKINS.

This letter comes to your lordship, accompanied with a small writing, entitled a *notion*; for such alone can that piece be called which aspires no higher than to the forming a project.

SHAFTESBURY.

TO OPPOSE, RESIST, WITHSTAND, THWART.

The action of setting one thing up against another is obviously expressed by all these terms, but they differ in the manner and the circumstances. To OPPOSE (*v. To contradict*) is the most general and unqualified term; it simply denotes the relative position of two objects, and when applied to persons it does not necessarily imply any personal characteristic: we may *oppose* reason or force to force; or things may be *opposed* to each other which are in an *opposite* direction, as a house to a church. RESIST, signifying literally to stand back, away from, or against, is always an act of more or less force when applied to persons; it is mostly a culpable action, as when men *resist* lawful authority; *resistance* is, in fact, always bad, unless in case of actual self-defence. *Opposition* may be made in any form, as when we *oppose* a person's admittance into a house by our personal efforts: or *oppose* his admission into a society by a declaration of our opinions. *Resistance* is always a direct action, as when we *resist* an invading army by the sword, or *resist* the evidence of our senses by denying our assent; or, in relation to things, when wood or any

hard substance *resists* the violent efforts of steel or iron to make an impression.

So hot th' assant, so high the tumult rose,
While ours defend, and while the Greeks *oppose*.

DRYDEN.

To do all our sole delight,
As being the contrary to his high will
Whom we *resist*.

MILTON.

With in WITHSTAND has the force of *re* in *resist*, and THWART, from the German *quer*, cross, signifying to come across, are modes of *resistance* applicable only to conscious agents. To *withstand* is negative; it implies not to *yield* to any foreign agency: thus, a person *withstands* the entreaties of another to comply with a request. To *thwart* is positive; it is actively to cross the will of another: thus humorsome people are perpetually *thwarting* the wishes of those with whom they are in connection. It is a happy thing when a young man can *withstand* the allurements of pleasure. It is a part of a Christian's duty to bear with patience the untoward events of life that *thwart* his purposes.

Particular instances of second-sight have been given with such evidence, as neither Bacon nor Boyle have been able to *resist*.

JOHNSON.

For twice five days the good old seer *withstood* Th' intended treason, and was dumb to blood.

DRYDEN.

The understanding and will never disagreed (before the fall); for the proposals of the one never *thwarted* the inclinations of the other.

SOUTH.

OPTION, CHOICE.

OPTION is immediately of Latin derivation, and is consequently a term of less frequent use than the word CHOICE, which has been shown (*v. To choose*) to be of Celtic origin. The former term, from the Greek *προποιμαι*, to see or consider, implies an uncontrolled act of the mind; the latter a simple leaning of the will. We speak of *option* only as regards one's freedom from external constraint in the act of *choosing*: one speaks of *choice* only as the simple act itself. The *option* or the power of *choosing* is given; the *choice* itself is made: hence we say a thing is at a person's *option*, or it is his own *option*, or the *option* is left to him, in order to designate his freedom of *choice* more strongly than is expressed by the word *choice* itself.

While they talk, we must make our *choice*: they or the Jacobins. We have no other *option*.

BURKE.

ORDER, METHOD, RULE.

ORDER (*v. To dispose*) is applied in general to everything that is disposed; METHOD, in French *méthode*, Latin *methodus*, Greek *μεθοδος*, from *μετα* and *οδος*, signifying the ready or right way to do a thing; and RULE, from the Latin *regula*, a rule, and *rego*, to govern, direct, or make straight, the former expressing the act of making a thing straight or that by which it is made so, the latter the abstract quality of being so made, are applied only to that which is done; the *order* lies in consulting the time, the place, and the object, so as to make them accord; the *method* consists in the right choice of means to an end; the *rule* consists in that which will keep us in the right way. Where there is a number of objects there must be *order* in the disposition of them; where there is work to carry on, or any object to obtain, or any art to follow, there must be *method* in the pursuit; a tradesman or merchant must have *method* in keeping his accounts; a teacher must have a *method* for the communication of instruction: the *rule* is the part of the *method*; it is that on which the *method* rests; there cannot be *method* without *rule*, but there may be *rule* without *method*; the *method* varies with the thing that is to be done; the *rule* is that which is permanent, and serves as a guide under all circumstances. We adopt the *method* and follow the *rule*. A painter adopts a certain *method* of preparing his colors according to the rules laid down by his art.

He was a mighty lover of *regularity* and *order*, and managed his affairs with the utmost exactness.

BURNET.

It will be in vain to talk to you concerning the *method* I think best to be observed in schools.

LOCKE.

A *rule* that relates even to the smallest part of our life, is of great benefit to us, merely as it is a *rule*.

LAW.

Order is said of every complicated machine, either of a physical or a moral kind: the *order* of the universe, by which every part is made to harmonize to the other part, and all individually to the whole collectively, is that which consti-